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**Evangelical Visitor - September 10, 1979 Vol. XCII. No. 17.**

John E. Zercher

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# Evangelical VISITOR

September 10, 1979



*"For to me to live is Christ and to die is gain"*



# Religious News•Religious News

## Canada's Indochina Refugee Rate Tripled to About 3,000 a Month

Canada has agreed to resettle 50,000 Indochinese refugees by the end of 1980, at the tripled rate of about 3,000 a month, and provide matching funds to relief agencies participating in the program.

Representatives of the Roman Catholic, Anglican, United, and Presbyterian Churches and the Canadian Council of Churches earlier met with Canadian government officials and presented a four-part plan to increase refugee aid.

The plan called for a higher refugee quota, streamlined admission procedures, funds for the care of refugees now in temporary Asian camps and Canadian diplomatic efforts to find long-term solutions to the problem.

## Another Record Year At CBA Convention

It was another record year at the Christian Booksellers Convention held at the Cervantes Convention Hall, St. Louis, July 15-20.

According to CBA officials, over 8,000 people, "slightly up" from last year in Denver, attended the convention. The 325 exhibitors was also higher than last year, and by mid-week 1,652 Christian book stores were represented with the figure expected to top 1,700 by week's end. The previous high total was 1,395 stores in 1978.

## Mission Groups Reportedly Settle Long, Bitter Court Case

A long and bitterly contested court case pitting two fundamentalist mission organizations against each other has reportedly been settled out of court.

A news release received from Underground Evangelism reported that the defamation case involving UE and Jesus to the Communist World has ended after Richard and Mihai Wurmbrand of JCW signed a declaration "acknowledging their accusations against Rev. L. J. Bass and Pastor Stefan Bankow are untrue." The accusations included conspiracy to commit murder, rape, hiring assassins, kidnapping, immorality and more, according to the UE release.

The accusations were first made in 1976. In 1977 UE filed suit to attempt to clear its name. The case ended after two years of legal battling. Rev. Bass and UE also declared the statements they had made in defending themselves in the accusations are also withdrawn. Thus, "all statements between the two parties regarding this matter are resolved," according to the UE release.

In the release a verbal aside was leveled at reporter Edward Plowman and *Christianity Today* magazine for its involvement in the matter "strongly supporting the Wurmbrand accusations" and for reported refusal to "print the other side of the story even though they were repeatedly asked to do so."

## 100 N.T. Translations Completed

Wycliffe Bible Translators will observe Bible Translation Sunday Sept. 30 with a dual emphasis: thankfulness for the first 100 New Testament translations and eagerness for the next 100, expected within two years.

The Amuesha people of Peru, South America, received the 100th Testament completed.

Ninety-nine other New Testaments have been printed, dedicated and distributed as the result of work by members of Wycliffe and its sister organization, the Summer Institute of Linguistics.

These translators produce an alphabet for the once-unwritten language, prepare literacy materials so the people can learn to read and write, and provide printed Scriptures with the New Testament as the ultimate goal.

Since 1934 when the first Wycliffe linguists were trained, specialists have started translation in more than 7,000 languages and dialects in 38 countries.

Though it has taken 45 years to complete the first 100 New Testaments, computerization and other technologies are expected to help these specialists complete the second 100 within the next two years.

Wycliffe linguistic surveys show that most of the more than 5,000 languages spoken in the world have never been reduced to writing and Bible portions have been translated into only a fourth of them.

That leaves more than 200 million people with no Scripture available in their more than 3,000 languages.

## World Peace Tax Bill Reintroduced in House

Rep. Ronald Dellums (D-CA) on July 20 reintroduced the World Peace Tax Fund bill as H.R. 4897. He was joined by 25 other Representatives in sponsoring this measure to provide a legal alternative for taxpayers morally opposed to war. Under the bill, such taxpayers would indicate on their tax returns that they were conscientious objectors to all war. The military portion of their taxes would then go to the World Peace Tax Fund, to be established as a government trust fund, for use for a national peace academy, retraining of workers displaced from military production, disarmament efforts, international exchanges and other peace-related purposes. The rest of their taxes would be used for non-military government programs. The bill has been referred to the House Ways and Means Committee. The same bill was reintroduced in the Senate as S. 880 on April 4 by Senators Mark Hatfield (R-OR) and Mike Gravel (D-AK).

The bill has gained considerable support since it was first introduced in the House in 1972.

## United Nations, Ireland On Fall Papal Itinerary

On his third journey abroad in less than to page fourteen

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## Evangelical Visitor

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## Part II

Howard Snyder

Continued from  
August 25 issue

### Being good news

3. *Spiritual life depends upon and is deepened by a vital experience of Christian community.* Genuine Christian community itself is evangelistic, and a church which is weak in community will be weak in evangelism—even though it may show “results.”

Both scripture and experience teach us the importance of Christian community for personal spiritual life and growth. Much of the dynamism of the early Christian church in Jerusalem was due to the fact that believers “devoted themselves . . . to the fellowship,” “were together,” and “broke bread in their homes and ate together” (Acts 2:42, 44, 46). They were discovering Christian community, and in the process discovering more deeply the meaning of the reconciliation they had received from God.

Soon the Jewish believers were to learn a deeper lesson in community and reconciliation: Gentile believers were also to be fully part of the church. Later Paul was to say that this was “the mystery” of the gospel—both Jew and Gentile are reconciled in one body (Eph. 2 and 3). Paul then went on to teach that God’s plan is for the whole body of Christ—the whole Christian community—to grow together and grow up into Jesus Christ, the head (Eph. 4). Spiritual growth is described in terms of community, unity, and the

*Howard Snyder is president of Light and Life Men International (Free Methodist). This article is a condensation by Pastoral Renewal of material to be published by Herald Press under the title Missions, Evangelism and Church Growth. copyright by Pastoral Renewal 1979 and is used by permission.*

mutuality of service and gifts.

This is why the New Testament need say very little about evangelism. It puts the emphasis on authentic Christian community—the reconciled life together that comes from being mutually joined to Christ and mutually growing up into him. The implication is clear: If the church is genuinely a reconciled and reconciling community, the Lord will add daily to its number those who are being saved.

The point is that the church must *be* good news in order to *proclaim* good news. It *is* good news if in the congregation ordinary men and women are growing in their relationships with God and with each other, if in the church they are discovering new resources for everyday life, new direction and motivation for ministry, and deeper dimensions of what it means to share life and faith deeply with Christian sisters and brothers.

I emphasize this point because most churches today are woefully weak at the point of genuine *koinonia*. We have allowed a superficial form of fellowship to substitute for the deep sharing that is so essential to an authentic experience of the church. In many churches, genuine community is such a lost dimension that few even perceive its lack.

### Conversion and change

Whenever real community has been lost in the church, renewal movements have sprung up which have majored on the neglected area. Historically this was true in monasticism, Anabaptism, and other movements. Today the same thing is seen in literally hundreds of new intentional communities which have sprung up within the past ten years or so.<sup>5</sup> Over the past three years I have come into contact with a number of such communities, and have been impressed both with the diversity and the vitality of such groups. One thing they all have in common: the excitement of discovering the freedom and joy of intimately sharing lives together in common purpose and in allegiance to Jesus Christ.

Both for its own authenticity and for its evangelistic fruitfulness, the church must learn ways to recover the dynamic of genuine Christian community. Churches can learn this from contact with the new forms of community which are springing up and through studying what the Bible itself says

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about the community of God's people. They will discover, however, that the recovery of community is in part a structural problem. That is, real community will not develop in the church unless there are normative structures to nourish it.

As hinted above, I am not arguing that a church weak in community will be "unsuccessful" in evangelism. It may, in fact, show impressive numerical results evangelistically. It may see many people converted and added to the church rolls. But without genuine community there will be little discipleship. New converts will come to church and claim allegiance to Christ, but little will change in their lifestyles. Their patterns of use of time, money, and other resources will change very little. Their lives will present no real challenge to the built-in evils of oppression, prejudice, and exploitation in society.

Where community is weak, successful evangelism will do little more than hasten the church's accommodation to surrounding society. Evangelism without community and discipleship may simply speed the process of bringing the world into the church, rather than bringing the gospel to the world. This was true when the Roman population was nominally Christianized after Constantine and will always be true when evangelism is put ahead of the authenticity of the Christian fellowship itself.

#### **The ecology of the church**

4. *Evangelism will be most effective when there is a healthy balance of worship, community, and witness in the local congregation.* Therefore, worship itself is a priority for evangelistic effectiveness.

Worship, witness, and community together form the balanced ecology of a congregation. The church must first of all be oriented toward God in worship. This is the fundamental purpose and priority of the church—to live "to the praise of his glory" (Eph. 1:14). "To him be glory in the church and in Christ Jesus" (Eph. 3:21). On this basis, then, the church is joined together mutually in the community of the body of Christ, and then turned toward the world in witness. Worship, community, and witness together make up the life of the balanced and growing church. (Note the use of the terms *lei-*

*tourgia, koinonia, marturia*, and related terms in the New Testament.

We do not always think of worship as an element of the evangelistic lifestyle of the congregation, but it may in fact be the most important aspect. If nothing happens in worship, not much will happen in the church's witness. It is clear that much of the dynamism of the charismatic renewal derives from the joy and power experienced by believers in the context of the celebration of worship.

I am not advocating that the church plan a "dynamic" or "exciting" worship service so that people will feel good and visitors will want to come back and eventually join the church. This smacks too much of promotion and manipulation. I am pointing to the priority of worship in its own right, as the first purpose of the church itself.

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**Evangelism without community and discipleship may simply speed the process of bringing the world into the church, rather than the gospel to the world.**

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#### **Encounter with God**

Worship is oriented first of all toward God, and worship must bring us to encounter God—who he is, what he demands, and what he offers; what the conditions of his covenant with us are. Worship is crucial for evangelism not primarily as a way of attracting non-believers to God (although genuine worship will do this), but because it is in worship that believers come to see the world from God's perspective and come to share the divine impulse for doing the works of Christ. It is this kind of worship that both impels believers outward in witness and, by God's Holy Spirit, empowers that witness to be effective in the world (see Acts 1:8).

By and large, people in North America today have only the vaguest notion (if any) of who God really is. To most Americans he is either a cosmic Teddy Bear, an old-fashioned Granddaddy, or an oblong blur. To many Christians God is decidedly less than "the High and Holy One who inhabits eternity" and the "God and Father of our Lord Jesus Christ." It is our lack of real

encounter with God in worship which puts the punch in the statement that if God were suddenly to vanish from the universe, in time even the church would suffer.

The church that is serious about participating in the mission of God and doing the works of Christ will take seriously the priority of worship. We can accomplish the work begun by Jesus only if we have the same consciousness of God's presence and reality that Jesus had.

#### **The gift of evangelist**

5. *God gifts some people for evangelism and evangelistic leadership. Therefore effective evangelism depends on identifying, recognizing, and using these gifts.*

Here the basic text is, of course, Ephesians 4:11-13—God "gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers; to prepare God's people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God."

At first glance the role of evangelist here appears unclear or not directly related to bringing unbelievers to a knowledge of Jesus Christ. But note carefully what Paul is saying. First, it is in the harmonious functioning of *all* leadership gifts (apostle, prophet, evangelist, pastor, teacher) that God's people are prepared for ministry and the body of Christ reaches maturity. So the gift of evangelist functions in conjunction with other gifts.

Secondly, the evangelist is not merely one who wins people to Christ. He or she is one who leads the people of God in evangelism. The evangelist is that person specially, charismatically gifted by God to bring others to a knowledge of Jesus Christ and to lead others in doing the same.

As this happens, God's people are equipped for ministry and the body of Christ is built up. Thus "the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work" (Eph. 4:16). Here is growth coming from the proper functioning of each member and each spiritual gift.

The church functions on a fundamentally different basis than does a religious or a secular organization. It is designed to function on the basis of

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# CHURCH NEWS

## Messiah College

### George Kimber Awarded Doctorate

George Kimber, Assistant Professor of Biblical Literature, has been granted the Doctor of Ministries degree by Ashland Theological Seminary. Dr. Kimber's thesis was "Facilitating Continuing Education Curriculum for Constituent Contexts of Messiah College."

### Student Interest Continues

The several stages of student interest leading to attendance at Messiah continues to grow. Applications as of July 30, 1979 were 637 as compared to 540 the same date 1978 and 429 in 1976.

Acceptances by the college were 557 on July 30, 1979 as compared to 457 the same date 1978 and 374 in 1976.

Confirmations were 396 in 1979, 332, 1978, and 253 in 1976. Increase in confirmations was 19 per cent over 1978.

## Mennonite Central Committee

Evan and Linda Heise to MCC



Evan and Linda Epp Heise of Saskatoon, Saskatchewan are beginning a two-year term of service with Mennonite Central Committee. They will serve as directors of the MCC (Canada) program in the Atlantic provinces, out of St. John's, Newfoundland. Evan received his Bachelor of Arts degree in Anthropology from the University of Saskatoon in 1978. From 1970-72 he served a term in Zaire in agriculture extension and refugee resettlement work with MCC. Since 1977 he has been the Brethren in Christ representative on the MCC Peace and Social Concerns Committee for Saskatchewan. Linda Epp Heise received her Bachelor of Science degree from the University of Saskatchewan in the spring of 1979. The Heises are members of the Massey Place Community church in Saskatoon. Evan's parents, Mr. and Mrs. Arthur Heise, live at Wellandport, Ontario. Linda's parents are John and Mary Epp of Saskatoon, Saskatchewan.

## Conference News

### Allegheny

The seventh annual Hymn Sing was held on the grounds of the historic **Ringgold Meeting-house**, Ringgold, Md. at 7:00 on Sunday evening, July 29. • **Carolyn Meyers**, daughter of Mr. and Mrs. Mark Meyers, was chosen as the Franklin County Dairy Princess. Carolyn is president of the Greencastle-Antrim Dairy Club and assists her parents with the operation of their dairy farm. Carolyn is a member of the **Antrim** congregation and of the Antrim Quiz Team. She serves as an assistant secretary of the Sunday school. She will be a senior at the Greencastle-Antrim High School in the fall.

Rev. Wilbur Hoskins served as evangelist for tent meetings which were sponsored by the **Big Valley Brethren** in Christ Church beginning on Wednesday evening, August 15. • The Primary Department of the **Carlisle** congregation sponsored a Bible Breakfast on Sunday morning, August 5. At this breakfast children's editions of the **New International Version** were presented to those children who will be moving from the Second Grade into the Third Grade (Junior Department) in September. • The Church Board of the **Fairview Avenue** congregation, Waynesboro, Pa., has committed itself to helping persons in the congregation to become a part of small groups. They are asking persons who are interested to commit themselves to a small group for at least a period of six months.

### Atlantic

**Gary Eldred** was installed as the Assistant Pastor of the **Elizabethtown** congregation on Sunday morning, July 15. • The **Manor** congregation is sponsoring a Cambodian family consisting of parents and three children. • September 16 is being planned as Missions Sunday at the **Maytown Brethren** in Christ Church with **Marshall and Eleanor Poe** and **Charles and Cara Musser** sharing in the morning and evening services, respectively. **James Lesher** and **Jesse Dourte** were guest ministers at the Maytown congregation during the vacation of the pastor of the congregation, **Benjamin Thuma**.

The **Refton** congregation is engaging in a Congregational Goals Discovery Plan this fall which is an effort to evaluate and analyze the community and their congregation's ministry. • A farewell service was held for **Levi and Sandra Brubaker** and family at the **Shenks Church** on Sunday morning, August 19. The **Brubakers** will be leaving for Clearwater, Fl., where Levi will become pastor of the new extension church there.

The 7th-12th graders of the **Skyline View** congregation held their annual retreat at Kenbrook Camp on Friday-Sunday, September 7-9. The climax of the retreat was the annual Sunday school picnic which met at camp on Sunday noon. • The **Speedwell Heights** Sunday school has been named one of the five Brethren in Christ Sunday Schools of the Year for 1978 having experienced 67% increase in attendance. • The **Souderton** congregation honored their associate minister, **Mark Hollenbach**, at a farewell picnic dinner on Sunday evening, August 12.

## Canadian

**Dr. and Mrs. Sherif Hanna**, members of the **Bridlewood** congregation, shared in a fellowship meal with the congregation recently, at which time they reported on the year of training which Dr. Hanna had in Denver, Co., in the field of liver transplants. Dr. Hanna assisted in 17 transplants during the year there and will be continuing his training in Atlanta, Georgia, before returning to Toronto. Mrs. Hanna is the former **Mary Lou Heise**. • The **Massey Place** congregation participated in a family camp which was held at Arlington Beach, July 30.

**Bishop E. J. Swalm** was the guest speaker at the **New Life** congregation on Sunday morning, July 29. The New Life congregation nursery school will open on October 1 under the supervision of **Susan Osburn**. • The **Rosebank** congregation will be participating this fall in a Congregational Goals Discovery Plan. This plan is intended to enable congregations to examine their ministry and community needs. • **Mr. and Mrs. Dale Albrecht**, members of the **Rosebank** congregation left on July 11 for **Montreal Lake Children's Home** for a two year term of voluntary service. **Kevin Albrecht**, also of the congregation, left on July 25 for two years of service at the Children's Home.

## Central

**Bert and Frances Winger** have been called as the pastoral couple to the **Bethel** congregation page eleven

### The Mennonite/Brethren in Christ Experience in America

Messiah College, Grantham, PA, and Mellinger's Church, east of Lancaster, PA, will be the locations of Conference III on the subject: "The Mennonite Experience in America." The dates for the conference are October 25-27—meeting at Messiah College Thursday evening (25) through Friday afternoon (26). The Friday evening and Saturday morning sessions meet at Mellinger's Church.

Participants in the conference include Carlton Wittlinger, "Phases of Renewal Among the Brethren in Christ" (Thursday evening). Martin Schrag, "The 18th Century Brethren in Christ Confession of Faith" on Friday morning; and Morris Sider "Themes and Styles in Mennonite Biography" on Saturday morning. Luke Keefer Jr., serves as chairman of the Friday morning session. The evening sessions begin at 7:30 and the morning sessions at 9:00.

The conference is designed for lay persons, youth, pastors, and teachers who seek to enlarge their understanding of their spiritual heritage.

Lodging will be provided in homes at the rate of \$2 per night. Contact Noah Good, 2180 Mill Stream Road, Lancaster, PA 17602 if overnight accommodations are desired. Request should be sent prior to October 10.

Information concerning the conference may be obtained by writing Carolyn Charles Wenger, 2215 Mill Stream Road, Lancaster, PA 17602.



# *Renewal—2000*

## *The Brotherhood in Action*

Jesus made it plain that the growth of the church is seriously hampered when we try to confine the work of God by rigid structures. "No man can put new wine in old bottles," he pointed out. When we attempt it we lose both the wine and the wineskins. Flexibility and growth go hand in hand as demonstrated at the Jerusalem council decisions recorded in Acts 15.

Over twenty years ago the Brethren in Christ Church made some radical structural changes in light of a strongly felt need for more effective outreach and evangelism. The Lord worked through the church during these ensuing years. Congregations throughout the brotherhood welcomed new-born members to the body of Christ. Lives were changed and homes renewed. Statistics symbolized the growth of the church:

### **1957-1979**

- nearly a 100% growth in membership from 7,591 to 14,479
- a 20% growth in the number of congregations
- a 55% growth in the average membership per congregation

A new vision grips us. We trust the Lord to double the membership of the Brethren in Christ every ten years. This may be the most faith-stretching goal ever set by our brotherhood. The realization of the vision may require new structures. We need to devise and utilize structures which facilitate the qualitative and quantitative growth of the church.

Change is not justified merely for its own sake. Evaluation is called for periodically, lest we find ourselves the servant of structures whose "raison d'être" no longer exists. A look at our history reminds us that we have some strengths to retain as well as some errors to avoid. We need to answer such questions as "How can the genius of the Brethren in Christ best serve the purposes of our Lord for his church? How can worthy distinctives be retained as we continue to grow? What structures will enable us to perpetuate our brotherhood emphasis?"

Here is an opportunity to be a part of the brotherhood in action. Are you anxious to help discover the most effective structures through which to serve the Lord in this generation? If so, you are urged to respond.

Here are the steps to involvement in "Renewal—2000!"

- Secure a copy of the "Renewal—2000!" proposals from your pastor, bishop or by writing to Evangel Press, 301 North Elm Street, Nappanee, IN 46550.
- Study it prayerfully and carefully.
- Discuss the implications of the various proposals with others.
- Complete your personal copy of the survey and send it along with your comments to Roy V. Sider, Brethren in Christ Offices, Stevensville, Ont. Canada L0S 1S0.

Your response must be mailed by Oct. 15, 1979 (overseas by Oct. 1, 1979).





**RESTRUCTURING FOR ANOTHER 25 YEARS**

Survey responses from across the brotherhood will be a valuable resource to the Task Force on Structure, Funding, and Budgeting when it meets in November, 1979.

The Task Force will present comprehensive recommendations to the December 1979 sessions of the Board of Administration.

Recommendations from the Board of Administration are scheduled for consideration by the General Conference of 1980.

The 1982 General Conference could authorize structural changes which would become effective with the General Conference of 1984 and the election of bishops for the new term.

## Are You Involved?

Pray for discernment by the church that decisions reached may seem "... good to the Holy Spirit and us."

Pastors, be certain that your congregation is a part of this experience.

All persons interested in the future of the church are urged to participate. The goal is to have a comprehensive survey. To this end, youth, 15-30 years, and women are particularly encouraged to complete a survey form.

Mail your completed survey by October 15, 1979, to Roy V. Sider, Brethren in Christ Offices, Stevensville, Ontario, Canada.

## Join the Brotherhood in Action Through "Renewal—2000"

### Task Force on Structure, Funding and Budgeting

Alvin J. Book, Chairman  
Roy V. Sider, Secretary  
Pauline Allison  
Arthur M. Climenhaga  
Emerson C. Frey  
Gordon Gilmore

Paul E. Hostetler  
Ray M. Musser  
R. Donald Shafer  
Dorothy Sherk  
Erwin W. Thomas  
Walter Winger

John Zercher

#### Consultants

Owen H. Alderfer  
D. Ray Hostetter





This group of thirty-two Brethren in Christ do not, in themselves represent a cross-section of the Brethren in Christ Church today. But if you could see and meet the people with whom these thirty-two are working on a day-to-day basis, the exciting profile of a church would emerge—a church that is stretching toward its goal of faithfulness in our time. Any one of these persons would be glad to tell the exciting story of brotherhood as they are experiencing it in their local area of our international fellowship.

## One Year Later

*J. Wilmer Heisey*

A year has passed since representatives of the international Brethren in Christ fellowships met at Grantham, PA (July 6-7, 1978). The present character of the church and a commentary on the kind of world in which we live is reflected in the life and times of this group one year later.

(First Row, left to right)

**Dorothy Sherk** is living at Kitchener, Ontario, Canada and is a part of the newly-forming congregation of West-heights. **Daniel and Dorica Mwaanga** are teaching at Choma, Zambia, and are active in the life of the church locally and in the Zambia General Conference. **Joan Wenger** shares with her husband, J. Ralph Wenger, in the pastorate of the Alta Loma Brethren in Christ Church in southern California. They are presently engaged in Pastor Wenger's second church-planting assignment, previously having led the Paramount congregation in Hagerstown, Maryland.

(Second Row)

**Marian Musser**, wife of Dr. Robert Musser, is involved in the life and ministry of the Grantham congregation and serves as a member of the Board for Missions. **Takanobu Tojo** is teaching at the Shimonoseki City College, Shimonoseki, Japan. He is pastor of the Shimonoseki Church and is chairman of the Brethren in Christ fellowship in Yamaguchi-Ken prefecture. **Wilmer Heisey** serves as executive secretary of the Board for Missions, coordinating the work of its two offices at Elizabethtown, PA, and Stevens-

ville, ONT. **Hirotsoshi Hashimoto** has become a father during the past year in Tokyo, Japan, where he is serving as the first full-time pastor.

**Richard L. Long** is pastor of the Clarence Center (New York) congregation and is looking forward to becoming a grandfather later this year. He is a member of the Board for Missions. **Philip Dube** lives in Salisbury, Zimbabwe/Rhodesia, where he is an active member of the Glen Norah congregation. His employment is with Air Rhodesia and during the past year he has seen with his fellow countrymen a change in government and a change in the name of his country, but not yet a return of tranquility to his beautiful homeland. **Iddo Kumalo** serves as treasurer of the church in Zimbabwe/Rhodesia, from his home in Luveve Township on the northwestern side of the burgeoning city of Bulawayo. **Ross Nigh** pastors the Bertie congregation near Stevensville, Ontario, and is a member of the Executive Committee of the Board for Missions. He is also involved in the Canadian activities of the Mennonite Central Committee.

(Third Row)

**Masaharu Okano** shares in the leadership of the Hagi congregation in Hagi, Japan, on the north shore of Honshu's western-most province of Yamaguchi-Ken. He is a banker by profession. **John A. Byers** serves as bishop of the Atlantic Conference, living in Elizabethtown, PA. In this ministry he serves as pastor to pastors in New York, Pennsylvania, Virginia and Florida. **Harvey R. Sider** is bishop



of the Canadian Conference, living at Fort Erie, Ontario, near the world famous Niagara Falls. He shares in the life and ministry of Brethren in Christ pastors in Ontario, Saskatchewan and Alberta.

**Marlin Zook**, having completed an interim pastoral assignment with the Nappanee, Indiana, congregation during his furlough, recently returned to Japan with his family for their fourth term of service there. He studied at Fuller Seminary where he was enrolled in a graduate program before arriving in Tokyo in the end of August. **Arthur M. Climenhaga**, besides serving as the General Conference Secretary, teaches at the Ashland Seminary in Ashland, Ohio. He has recently completed speaking assignments in Europe and was one of the speakers at the Roxbury Holiness Campgrounds in August. **David E. Climenhaga** is bishop of the Central Conference, carrying the pastoral concerns for pastors of Brethren in Christ churches in Michigan, Wisconsin, Illinois, Indiana, Ohio, Kentucky, and Tennessee.

(Fourth Row)

**Teresa and Enrique Palacios** are serving in the pastorate at Ticuantepe, one of the Brethren in Christ churches south of Nicaragua's capital city, Managua. His service to the church in Nicaragua as its first president has come at a time of great upheaval. In September 1978 there was a general strike causing much suffering. During this time the church developed an organization to provide assistance to those persons most needy through the sharing of World Hunger Funds from the North American church. In late March the sudden death of Bert Sider put added burdens on the church leadership. The Civil War in June 1978 led to the breakdown of normal services for all the people of the young church, scattered across four provinces. After the Chuck Musser family left Nicaragua on June 15, Enrique and his fellow church leaders carried the concerns of the church people without aid of direct assistance from the north.

**Jonathan Mwaalu** is serving as Overseer in his home province in Zambia. He assists Bishop William Silungwe in the oversight of some 80 congregations of the Zambian Brethren in Christ Church conference. **Jacob Muchimba** lives at Choma, Zambia, where he teaches on the staff of Choma Secondary School. He is a member of the Executive Board of the church. **Jane Kumalo**, wife of Iddo, lives in Luvuvu, Bulawayo, and is active in the women's affairs of the church in the Bulawayo area.

(Fifth Row)

**John E. Zercher** lives in Nappanee, Indiana, where he serves as editor of the *Evangelical Visitor*. One year after the historic Grantham meeting he was in the same building, directing the biennial Seminarian's and Minister's Retreat—at which 35 seminarians and new ministers along with their wives spent a week together in enrichment and Brethren in Christ studies. **Hem K. Paul** serves as principal of the Barjora School in North Bihar, India. He is also the treasurer of the church in India and a member of the Church Board. **John R. Sider** is pastor of the Houghton congregation in southern Ontario, Canada. He and his wife, Ethel, will be returning to India in September for a special one-month ministry with church leadership. **Bert Sider** was called home to be with the Lord on March 23 at the age of 33. His wife, Marian, and sons, Nathan and

Matthew, are now living in Ontario, Canada.

**R. Donald Shafer**, bishop of the Midwest and Pacific Conferences, was awarded his doctorate from the Fuller Theological Seminary in Pasadena, California, in May. Don is leading a growing pastoral team in widely-scattered Brethren in Christ communities west of the Mississippi River. He and his wife, Marlene, will be visiting the Brethren in Christ churches in Japan and India in September-October. **Erwin Thomas**, publisher for the Brethren in Christ, lives in Nappanee, Indiana, where he is manager of the brotherhood's Evangel Press. He serves as chairman of the Board for Missions and is a member of the Board of Directors of the Jacob Engle Foundation. **Jonah Munsaje** teaches in the Macha area north of Choma, Zambia. He is treasurer of the Zambia Church and is a member of the Executive Board.

**Alvin J. Book** is bishop of the Allegheny Conference and lives at Mechanicsburg, PA. During the present biennium he serves as Moderator of the General Conference. **Bishop P.M. Kumalo** is the chief executive officer of the church in Zimbabwe/Rhodesia at a time of great difficulty for all its people. He lives in Bulawayo where most of the organized activity of the church is taking place, while the countryside is unsafe for normal travel and activity. Earlier this year he spent some time in London with his people who are living there as well as attending a planning meeting of the Mennonite World Conference in Luxembourg. He also serves as president of the Africa Mennonite and Brethren in Christ Fellowship. **Roy V. Sider**, since the international meeting in 1978, has visited the churches in Zambia and Zimbabwe/Rhodesia (Sept.-Oct.), in Japan and India (Feb.-March) and in Nicaragua (May). In his travels he visited London on three separate occasions. He lives near the Brethren in Christ Missions office at Stevensville, Ontario, and is making plans for his second round of ministry among the overseas churches, beginning with a departure for Europe and Africa in early September.

## Brochures Available

A brochure containing the text of Mennonite Central Committee's "Agenda on Militarism and Development" has been released. The agenda is a working paper adopted by Mennonite Central Committee Annual Meeting in January. It focuses on the relationship between the world arms race and other aspects of contemporary militarism and the continuing unmet human needs in Third World countries.

At its March meeting, the Executive Committee appointed a six-member committee to spearhead MCC's efforts to carry out the agenda. Committee members include Roy V. Sider, James Longacre, Larry Kehler, Hugo Jantz and Urbane Peachey.

In addition, Mennonite Central Committee is encouraging the Mennonite and Brethren in Christ churches in North America to give the agenda careful, prayerful attention. Local congregations are asked to find ways to respond to the effects of militarism and the arms race in their local situations.

Copies of the brochure are available at no cost from MCC Peace Section, 21 S. 12th St., Akron, Pa., 17501.



## Promoting Missions in the Local Congregation

# On Planning a Missionary Conference

Here are some suggestions you may want to consider while planning your next missionary conference:

**1. How to get a speaker.** To avoid confusion, initial contact and scheduling with a missionary speaker should be made through the Missions Office. There Esther Ebersole will respond to your telephone call or letter by putting together available speakers and dates. A letter confirming the date and place will be sent to the speaker and your church. In this letter to you will be included a "Personnel Profile." You can then contact the speaker directly and begin planning for the conference.

**2. Plan with the speaker.** Whenever possible, plan the conference program around the speaker's gifts and abilities, rather than forcing the missionary to fit into a pre-planned schedule of events. One congregation found that a personal visit by a member of the missions committee to the speakers' (a husband/wife team) home gave opportunity to meet them ahead of time. During this visit the speakers felt free to discuss the types of presentation they preferred. The church representative gave the speakers information about the congregation, especially its familiarity with the missions program, to help them direct their presentations.

**3. Avoid overworking or under-utilizing the speaker.** Too often speakers are either expected to carry too many responsibilities or are not given enough

time to share because of a "too-full" service. Many problems can be avoided by forethought and planning with the speaker. Why not ask what he/she would feel comfortable doing throughout the day or particular service?

**4. Emphasize informal groupings.** Plan times of informal exchange with the speaker—relaxed settings where both audience and speaker can share in a learning experience. One possibility is a fellowship meal, where members of the congregation and the speaker are seated together around tables, sharing in food and conversation. Another setting may be an informal question/

This is the first in a series of articles about ways to promote missions in the local church. In keeping with the commitment to "a revitalized missions thrust at the congregational level" accepted at the 1978 General Conference, these articles are intended to share ideas with the brotherhood and to stimulate creative planning. Obviously, these suggestions are not exhaustive. Perhaps you have ideas that have proved successful in your congregation or that you would like to see implemented. If you care to share these, please send them to the Elizabethtown office of Brethren in Christ Missions [Box 149, Elizabethtown, PA 17022; telephone: (717) 367-7045.]

answer period. To facilitate members' questions during one such period in a Sunday school class, one congregation experimented with "prepared questions." The missionary speaker was asked to submit a list of questions he would like to answer. This list was given to the teacher, who chose several and began the questioning. This enabled the speaker to answer those questions for which he had been "primed" and encouraged others in the class to begin asking their own questions.

**5. Involve laymen.** Participation by laymen at every stage of planning and preparation gives the conference and its concerns a broad base within the church. Some congregations have found that a missions committee, made up largely by laymen, is one way to involve a broad spectrum of the congregation. This also frees the pastor from the direct burden of responsibility.

**6. Don't assume too much.** In addition to working with the speaker, planning for a missionary conference involves properly preparing the congregation. Don't assume that everyone knows all the facts about mission fields and personnel. To properly inform those in attendance, in a rapidly growing church with new members and many visitors, bulletin inserts, which gave a biographical sketch of the speakers and described the mission field where they served, were distributed on the Sunday preceding a missionary conference. Posters, bulletin board displays, and verbal announcements can be used to stimulate interest and build anticipation, while informing the congregation.

**7. Avoid Surprises.** Careful planning in advance can alleviate much last minute confusion, while still allowing for spontaneity within the program. Everyone feels more comfortable when details have been cared for ahead of time. A simple memo was used in one congregation to outline various details of a day-long conference (kitchen help, order of service, provisions for entertaining the speakers, ushers, etc.) Copies were given to all with responsibility and to the speakers. Knowing in advance what to expect throughout the day helped the speakers to relax and prepare more adequately.

**8. No guest speaker?** Don't be afraid to plan a special missions emphasis without a guest speaker. It no doubt will require some creative thinking and hopefully will utilize the talent within

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## Church News, cont.

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tion, Cassopolis, Mi. • **Marlin Ressler**, pastor of the **Christian Union** congregation, was the director for two youth camps at Camp Lakeview, July 28-August 11. • The **Dayton** congregation observed the 20th anniversary of the first service held in its present location at a service on August 5. The present pastor, **Henry Chafin**, has served the church for a 7-year period. Under his leadership the congregation has shown substantial growth, both in membership and Sunday school attendance.

Bruce Montgomery, principal of the Indian Wood Christian Schools, was the guest minister of the **Lakeview** congregation on Sunday evening, August 5. His topic was, "Should we send our children to Christian schools?" Pastor **Robert Verno** and his wife, **LuAnn**, were in attendance August 6-10 at the Billy Graham School of Evangelism which was held in Milwaukee. • The Commission on Worship of the **Nappanee** congregation sponsored a special service on Sunday evening, August 12, which began at 5:00 p.m. with fellowship and home-made ice cream and continued with a divided session for the adults and the children. The emphasis was on the child in the congregation with a number of the congregation, who are involved in children's ministries in the community, sharing in the service.

## Births

**Albrecht**: Vanessa Joy, born May 13, to Dale and Judy Albrecht, Rosebank congregation, Ont.

**Boissevain**: Chad Michael, born July 31, to Ghi and Karen Boissevain, Bertie congregation, Ont.

**Gontz**: Torrey Lynn, born July 15, to Terry and Darlene Gontz, New Guilford congregation, Pa.

## Missionary Conference

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your congregation. Here are a few ideas:

- A series of sermons by the pastor on the biblical bases for missions.
- An impromptu dramatization of a scene directly from the Bible or a production of a play with a missions theme.
- Films from mission fields or cassettes of missionary stories and talks.
- A report from members of your congregations who have been sent to visit a nearby mission outreach.
- A discussion in an evening service centered around a missions article from a periodical (*therefore* or the *Evangelical Visitor*, for example).
- A talk by someone in your congregation or from a nearby church who has done voluntary service.

**Hall**: Nathan John, born April 28, to Howard and Margaret Hall, Kent, England, Springvale congregation, Ont.

**Montgomery**: Catherine Jenna, born July 9, to Bob and Louise Montgomery, Falls View congregation, Ont.

**Oglesbee**: Eric Nathanael, born July 13, to Nate and Pam Oglesbee, Nappanee congregation, In.

## Weddings

**Boyer-Birk**: Jean, daughter of Mr. and Mrs. Darrell Birk, Minneapolis, Mn., and Kevin, son of Mr. and Mrs. William Boyer, Orange, Ca., Jan. 20, in the Chapman College Chapel, with Rev. Doyle Book officiating.

**Chisholm-Russell**: Vicki Arlene, daughter of Mr. and Mrs. R. Russell, and J. Thomas, son of Mr. and Mrs. J. A. Chisholm, both of Unionville, Ont., May 26, in the Bridlewood Brethren in Christ Church with Rev. Leonard J. Chester officiating.

**Fierling-Kaster**: Barbara, daughter of Weston Kaster and the late Mrs. Kaster, Petersburg, Ont., and Richard, son of Mr. and Mrs. Howard Fierling, Stratford, Ont., May 5, in the Rosebank Brethren in Christ Church with Rev. Ron Lofthouse officiating.

**Flicker-Walker**: Josephine, daughter of Mrs. Louise Walker and the late Cyril Walker, Springvale, Ont., and Donald, son of Mr. and Mrs. Jack Flicker, Brantford, Ont., July 21, in the Springvale Brethren in Christ Church with Rev. Roy V. Sider and Rev. J. Allen Heise officiating.

**Foreman-Guyer**: Sherry Guyer, daughter of Mr. and Mrs. Earl Sellers, Greencastle, Pa., and Joseph Foreman, Chambersburg, Pa., July 17, in the couple's home.

**Garman-Mooney**: Jeanine, daughter of Mr. and Mrs. William Mooney, Imperial, Sask., and J. Henry, son of Rev. and Mrs. John Garman, Saskatoon, Sask., June 23, in the Associated Gospel Church.

**Gonzol-Lehman**: Karen, daughter of Mr. and Mrs. Joseph D. Lehman Jr., York, Pa., and David Gonzol, son of Mrs. June Kane, Somerville, NJ, July 28, in the Lancaster Brethren in Christ Church with Rev. Charles L. Lehman officiating.

**Harris-Peterson**: Barbara Jane Peterson, daughter of Mr. and Mrs. Don Graham, and Jerrold Loren, son of Mr. and Mrs. Herb Harris, both of Cincinnati, Oh., Aug. 4, in the Western Hills Brethren in Christ Church with Rev. Paul Z. Hess officiating.

**High-Mylin**: Ella N. Mylin, Columbia, Pa., and Mahlon H. High, Willow Street, Pa., July 15, in the Manor Brethren in Christ Church with Rev. John Hawbaker officiating.

**Kropf-Cybulski**: Lorraine Cybulski and

Andrew, son of Mr. and Mrs. Elton Kropf, Shakespeare, Ont., July 7, in the Rosebank Brethren in Christ Church with Rev. Ron Lofthouse officiating.

**Martin-Fetters**: Amy Beth, daughter of Mr. and Mrs. Kenneth Fetters, Phillipsburg, Oh., and Dwight, son of Mr. and Mrs. Vernon Martin Sr., July 20, in the Phillipsburg United Methodist Church with Rev. Ray Wiblin officiating.

**Ness-Grove**: Jolene, daughter of Mr. and Mrs. Luther Grove, Paramount congregation, Md., and Randy, son of Mr. and Mrs. Walter Ness, Seven Valleys, Pa., July 28, in the Messiah College Chapel.

**Olinger-Lerch**: Patricia, daughter of Mr. and Mrs. Marlin Lerch, and Roger Olinger, son of Mrs. James Suttin, both of Hummelstown, Pa., July 21, in the Hummelstown Brethren in Christ Church with Rev. Andrew Slagenweit officiating.

**Ruby-Miller**: Juanita, daughter of Richard E. Miller, Roaring Spring, Pa., and John Albert, son of Mr. and Mrs. Gilbert Ruby, Aug. 4, in the Green Spring Brethren in Christ Church with Rev. Lorne Lichty officiating.

**Sallans-Hallam**: Tammy, daughter of Mr. and Mrs. Lance Hallam, and Jeffery, son of Mr. and Mrs. Willard Sallans, both of Kitchener, Ont., April 28, in the Rosebank Brethren in Christ Church, with Rev. Ron Lofthouse officiating.

**Shaffer-Rice**: Susan, daughter of Mr. and Mrs. Paul Rice, and Samuel, son of Mr. and Mrs. Ray Shaffer, both of Greencastle, Pa., June 23, with Rev. Wilbur W. benner and Rev. Jimmy Hought officiating.

## Obituaries

**Dodson**: John J. Dodson, Broad Top, Pa., born Nov. 30, 1900, in Sherman's Valley, died Aug. 2, 1979. He was the son of Michael D. and Sara Jane (Lingenfelter) Dodson. He was married to Lena G. Showalter who preceded him in death on Jan. 27, 1978. He is survived by three daughters: Mrs. Helen L. Kanode, Mrs. Naomi Thompson, and Mrs. Martha B. Miller; a son, Reuben M.; eleven grandchildren; a great-grandson; and a sister. The funeral service was conducted by Rev. Ross Morningstar and Rev. Walter Blackstone in the Sherman's Valley Brethren in Christ Church. Interment was in the adjoining cemetery.

**Smith**: Mrs. Esther Z. Frey Smith, Mt. Joy, Pa., born May 6, 1904, died July 22, 1979 in the Heatherbank Nursing Home, Columbia, Pa. She was the daughter of John T. and Ella Zeager Frey. She was married to Emonezer S. Smith who preceded her in death in 1973. She is survived by two daughters: Mrs. Nancy Frey and Mrs. Alma Wilkens; five sisters; eight grandchildren; and a great-grandson. She was a member of the Manor Brethren in Christ Church. The funeral service was conducted by Rev. John B. Hawbaker and Rev. Dale H. Engle in the Cross Roads Brethren in Christ Church.





## Beyond the Bend in the Road

*Pauline Falkner*

*In this article Pauline Falkner reflects upon her Summer Service experience at Navajo Mission and the wideness of God at work in her life. Summer Service is a voluntary program for youth sponsored by the Board of Christian Education.*

Alive! Wondrously, gloriously alive! Everything in me just tingled as I walked along the old dirt road that wound behind the mission. The bluish-green sagebrush that sprawled all across the land, looking so wild and free, swayed gently in the breeze, and little brown birds flew from bush to bush, chattering all the way. The immense, faultlessly blue sky that seemed to be everywhere stretched down to touch the sagebrush, and the two, scraggly brush and smooth sky, blended together in perfect harmony. Off to the left the massive mesa, Warfeneau, jutted up from the land, and beside it rose majestically the snow-capped mountains of Colorado. As I walked along, I was overpowered by the vibrant aliveness and freedom that was so evident, and

by the wondrously imaginative way God has chosen to shape this wild country.

The little pieces of tumbleweed strewn across the road pricked annoyingly and left their thorns in my sandal-clad feet. After stopping three or four times to pick a "stick" out of my toes, I began to stare at the ground, and watch more carefully where I stepped. But when I'd glance up, I'd become so overwhelmed by the breath-taking beauty around me that all I could do was stop and stare.

As I thought back over the past few troublesome months of my life, I saw how they were like the scene that now surrounded me. I had been picking through the tumbleweed, trying not to stumble or get pricked, when all around me were the unlimited treasures and wisdom of an all-powerful, loving God. All I had to do was look up, and they were mine for the taking. How blinded I had been, seeing only the narrow little strip of dirt directly in front of me, instead of having my eyes wide open to all that could be mine!

I paused a moment to think of what I had already gleaned of those treasures that God has to offer. My strategy so far had been to sit back and watch and learn from these people who had chosen to serve God at the mission. In them I saw cheerfulness, optimism,

determination, dedication, and love—for each other and for the Navajo people with whom they were sharing the gospel. At first I felt very much a stranger among them. Everyone was nice. But they knew each other, and how the mission was run, and I just didn't belong. I had just come from college where I was surrounded with the fellowship of close friends, to a place where I knew none. But here again I was just picking through the tumbleweed instead of relying on the God who promised me, "I am with you; that is all you need." When I realized that I was there to serve the Lord first, and that He *was* all I needed, the Lord blessed me with some very close friendships. Funny how a few people brought together for four weeks can form lasting friendships simply because they have shared the common goal of serving Christ!

A lizard scurried across the road, startling me. "Praise the Lord I haven't seen any rattlesnakes!" I muttered to myself. The prospect of meeting such a member of the reptile race did not delight me and I would not be disappointed to go home without catching even a glimpse of one. I marveled at the family from the mission who lived down the road in a one room house.

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*Polly Falkner of Nescopeck, PA, is a student at Robert's Wesleyan College. In recent years she has attended the Lancaster Brethren in Christ Church.*



# Retreat Center to Open January 1, 1980

The Kenbrook Bible Camp Board of Directors is pleased to announce that Dr. Glenn Hoffman has been selected to head the capital funds drive for the Atlantic Conference retreat center at Kenbrook Bible Camp. Dr. Hoffman is presently serving as a staff physician at Philhaven Hospital in Lebanon, Pennsylvania and is a member of the Palmyra Brethren in Christ Church.

He will provide the administrative leadership to the capital funds campaign "For Developing Disciples" which is currently being organized and will be conducted throughout the Atlantic Regional Confer-

ence in October and November. This campaign has a goal of \$350,000 for the new retreat center now under construction at Kenbrook Bible Camp and is the second major effort, the initial drive having resulted in contributions in excess of \$215,000.

The winterized retreat center and related facilities (land acquisition, lake, septic system, etc.) will cost approximately \$560,000 and will provide comfortable overnight accommodations for 72 guests in 18 motel-type rooms each sleeping four persons. A large dining-meeting hall will seat over 200 and is serviced by a modern kitchen. A lounge with fireplace will accommodate smaller groups and meetings. The three-acre lake will provide recreational activities for the center as well as for the youth camp.

This new facility will expand the ministry of Kenbrook Bible Camp from being primarily a summer camp for youth, to a year-round ministry to all ages. Kenbrook will provide some programming in the retreat center but the greater utilization will be by local congregations and other church organizations providing their own program for their specific needs.

It is anticipated that the facility will be ready for use after January 1, 1980 and bookings are now being received.

## Beyond the Bend from page twelve

Their outlook was often frequented by these slithering creatures. I was reminded by this family, whose neighbors were Navajos and whose lifestyle was much like the Navajos, of Jesus' associations with those who were looked down on by the righteous Pharisees of his day.

I went with one of the ladies from the mission to visit several Navajo homes. I saw how they openly and warmly welcomed her into their homes and their lives as one who did not think herself better than they. Out of love she had treated them and shared with them as the people they were. They had taught her as much as she had taught them, and in turn, she was teaching me much about these patient, stoic, but friendly people. In fact, she even was teaching me to weave my own Navajo rug. I couldn't wait to impress my friends with it. Any Navajo that saw it wasn't too impressed, but freely offered their suggestions, and any adverse remarks were kindly uttered to each other in Navajo.

I came to understand that the Navajos have the same needs as everyone else. As I saw the mission planning to increase its outreach this coming fall

with tape ministries and increased visitation, I saw God at work to bring more of these beautiful people into his family.

I glanced at my watch. Almost five o'clock. Time to head back for supper. But first I wanted to take a last look at all that was around me. Soon the sun would sink even lower, bathing the sky in one last burst of glorious color before it once again succumbed to darkness. Then it would be even more silent out here, and above, the thousands of stars would sparkle like diamonds on the black velvet sky. As I stood and gazed at the place where land met sky in such perfect harmony, I was filled with a peace that started right down in my feet and flooded over all of me. Peace from the knowledge that God was using his people to spread his wonderful love. Peace from knowing that the God who held the world of nature in such perfect balance also held my life in perfect balance. And the bend in the dirt road, beyond which I could not see, a bend that in the years to come may even bring me back to Navajos, was a bend that I did not need to see beyond because I had a God who controlled everything. With a heart filled with peace and thanksgiving, I turned back towards the mission.

# "A Taste of Heaven"

"Ed and I want to take just a few moments to tell you the joy and love we felt at Camp. It was such a privilege to attend. The peace and serenity of the setting and God's people there gave it a special feeling.

"The speakers were truly anointed of God. We enjoyed listening to each one. . . . Thank you for a camp that gave us a taste of what heaven will be like."

This letter, received the week after Camp, summarizes many expressions given about Memorial Holiness Camp 1979, July 14-22. It truly was blessed of God. The weather was unusually nice, there was good attendance, and a tremendous spirit of cooperation and love prevailed.

David and Loa Buckwalter were in charge of the music. Bishop Charles Byers served as evangelist and Rev. Luke Keefer, Jr. as Bible Teacher. Both were eloquent in their presentation of God's Word. Charlie Guerrant and Jay McDermond directed the youth camp with Doug Sider as Youth Minister. It was a great week for the youth.

Children's Camp took on new enthusiasm under the leadership of Jimmy and Brenda Scott, from DeRossett, Tennessee. Their puppets created much interest even among the adults.

Missions Day was a time of inspiration and heart searching challenge. Guest speakers included Willie Richardson of Christian Stronghold Ministries, Philadelphia, Pennsylvania; Marshall and Eleanor Poe from Zambia, and Charles Musser from Nicaragua.

A School for Pastors (and other Christian workers) was held each morning with Thom Richendollar of Ft. Wayne, Indiana, as the Resource Person. Also, a Home and Family Hour was held each morning with John Carroll of Dayton, Ohio, as speaker. Mr. Carroll remained on the Camp throughout the day and was available for personal counselling.

Another highlight of the Camp was the Cantata "The Greatest Story Yet Untold" given on the last Sunday afternoon by the Southern Ohio joint Choir, under the direction of Vernon Martin, Jr.

Much more could be told. Of the precious communion service; the Healing Service . . . but come and join the Camp in 1980, July 19 to 27. Doug Sider will serve as Camp Evangelist.

David E. Climenhaga  
Director



# Religious News•Religious News•Religious News

## Religious News

from page two

a year, Pope John Paul II in early autumn will visit the United States and Ireland and make a speech before the United Nations General Assembly.

Father Romeo Panciroli, head of the Vatican Press office, said the Pope will tour Ireland Sept. 29 through Oct. 1, and then fly to New York to address the U.N. on Oct. 2. The trip will mark the first time a pope has set foot on the religiously torn shores of the Emerald Isle and the second time a pope has visited the United States.

On the 20th anniversary of the founding of the U.N., on Oct. 4, 1965, Pope Paul VI addressed the world organization during a whirlwind 14-hour stay in the United States. While in New York, the Pope met then-President Lyndon Johnson, saw Michelangelo's famous sculpture, the Pieta, on loan from the Vatican at the World's Fair, and celebrated Mass in Yankee Stadium.

### Graham says Bible Influenced Him In Shifting Stand on Disarmament

Evangelist Billy Graham, in a wide-ranging interview denounced the arms race as "sheer absolute insanity."

Of his current position favoring disarmament, he said he had been influenced both by briefings from public officials and by studying every reference to peace in the Bible. As an example of another change in his thinking, the evangelist commented that "the mission of the church to the world is evangelism and service. I didn't use to add 'service.'"

Asked whether it is possible for a public official like President Carter or Sen. Mark Hatfield (R-Ore.) to be a "Christian politician," Mr. Graham gave an affirmative answer. He cautioned that "the fact that a man is a Christian does not mean that he may be more competent" than one who is not, but said he did not feel it inappropriate for a public official to relate his positions to his understandings of Scripture because "people want to know what a man believes."

### Evangelical Scholar Criticizes Theologians Who Forget 'God Is on the Side of the Poor'

"By largely ignoring the central biblical teaching that God is on the side of the poor, evangelical theology has been profoundly unorthodox," a prominent evangelical thinker from the United States told an interracial gathering in Pretoria, South Africa.

Mr. Ronald J. Sider, associate professor at Eastern Baptist Seminary, and author of *Rich Christians in an Age of Hunger*, delivered a major address at the recent South African Christian Leadership Assembly (SACLA).

Evangelical theology "has been unbiblical and therefore heretical," Dr. Sider said. He charged that "we evangelicals insist on the Resurrection as a criterion of orthodoxy and largely ignore the equally prominent biblical teaching that God is on the side of the poor and the oppressed."

### Southern Baptists Called 'Unchristian' For Naming Missionaries to U.S. Greeks

The Greek Orthodox Church in America is furious over a Southern Baptist decision to name two missionaries to Greeks in the U.S.

Officials of the Southern Baptist Home Mission Board are surprised by the strong negative reaction that includes calling the Atlanta-based Baptist agency "blatantly unchristian."

In June, the Home Mission Board announced appointment of a couple, Ignatius and Parthena Meimaris of Roslindale, Mass., as the denomination's "first missionaries" to Greeks in the United States. The appointments were part of the agency's extensive "language missions."

Conciliatory responses from Dr. Adrian Rogers of Memphis, president of the more than 13 million-member Southern Baptist Convention, and from Dr. William G. Tanner, executive director of the mission board, failed to soothe the ire of Greek Orthodox leaders. "They must think we are heathens following Zeus and Aphrodite," said Bishop Maximos of Pittsburgh, director of the Greek Orthodox department of inter-church relations.

### Congress Moves Against I.R.S. On Racial Quotas For Schools

Congress is moving to block the Internal Revenue Service from using quotas to determine whether a private school is racially discriminating.

The I.R.S. has had the authority to remove the tax-exempt status of "segregation academies," but under a proposed procedure wanted to set numerical guidelines on minority enrollment as a test.

The plan kicked up a storm of protest. Major Protestant, Catholic and Jewish organizations were unanimous in opposition. They expressed fears that the quota procedure could be used against religious schools which had a mostly white student body because their religious constituencies were mostly white, and not because they were discriminating.

The House of Representatives passed an amendment to an appropriations measure for the I.R.S., which prohibits the use of federal funds for the I.R.S. to implement its plan. The Senate Finance Committee has accepted the amendment, which is expected to go before the Senate for a vote.

The proposed I.R.S. procedure states that a school's tax-exempt status could be jeopardized if it did not enroll a percentage of minority students equal to 20 percent of the percentage of minority school age population in a community. Loss of tax-exempt status means that a school's income would be subject to taxation, and that donors could not claim tax deductions for their contributions to the schools.

### Chinese Response to Christian Broadcasts "Increasing Spectacularly"

Christian broadcasters report a large increase of letters from listeners in China

responding to Bible reading radio programs beamed into that giant nation according to an announcement by the American Bible Society.

"In fact," said one broadcasting official in Hong Kong, "listener response has been 'increasing spectacularly'."

Over 10,000 letters have been received from mainland Chinese listeners thus far this year. This represents a phenomenal increase over 1978, when only 53 letters were received the entire year, and 1972, when no letters came at all.

### Many East Germans Still Christian After 30 Years of Communist Rule

After more than 30 years of Communist rule, 10 million citizens of East Germany still register themselves as Christians.

According to the Evangelical Church Federation in the German Democratic Republic, eight million are members of one of the eight provincial churches of the federation, 1.2 million belong to the Roman Catholic faith, with the rest in free churches and other religious groups. The current population of East Germany is 16,700,000.

### Census Count Reports a Doubling Of Unmarried Couples Since 1970

A new Census Bureau report shows that the number of unmarried couples living together in the United States, while still small, has more than doubled since 1970.

The trend toward cohabitation is seen as largely a youth phenomenon, with about 70 percent of these households comprised of persons under age 45 in 1978. About 25 percent of the unmarried couples had one or more children living with them. Unmarried couples under age 25 increased more than eightfold during 1970-1978, according to the census figures. Unmarried households headed by persons under age 45 increased sixfold. There was no perceptible change in the over-45 age group.

### Poll Finds Prejudice Declining Among Major Faiths in America

Religious prejudice in the United States has recorded a major decline in the last quarter century, says the latest Gallup Poll. The survey, which interviewed 1,500 adults from May 4 to May 7, found a drop both in the numbers of people who were concerned about Catholics and Jews having too much power and in those who have had experiences that made them dislike Catholics, Protestants, or Jews.

A 1952 poll found that 41 percent of the Protestants surveyed felt Catholics were trying to gain too much power in the nation. That figure dropped to 30 percent in 1965, and fell to 11 percent in the latest survey. Protestants made up about 45 percent of the people questioned in the most recent poll.

Concerns among Protestants about Jews having too much power dropped from 35 percent in 1952 to 14 percent in 1965 to 12 percent in the survey taken this year.



## John E. Zercher

God called home a choice servant on Friday morning August 24. A Curriculum Training Seminar for Curriculum Consultants was the setting for the event. On entering the Fellowship Hall of the Nappanee Church, John indicated to his colleagues that he was not feeling well. A local Emergency Medical Team responded to call within minutes; followed quickly by a family physician. All ministrations of the medical personnel could not prevail over the urgent call of God to enter into His rest. Death came at approximately 9:15 A.M.—a massive coronary incident.

We mourn the sudden death of an exemplary husband and father, a devoted churchman, and capable administrator. We rejoice in the hope and glory of the resurrection.

A celebration of victory convened at the Nappanee Church Monday August 27 at 1:30 P.M. The worship service, led by Pastor McDermond, included tributes to John's life of sacrificial service to God, singing of hymns, and the proclamation of the gospel. The tributes, read by the pastor, focused on the many facets of denominational and inter-denominational activity with which John was associated. The congregation shared the singing of hymns with a quartet from the Nappanee congregation. The gospel was shared by Dr. Arthur Climenhaga, General Conference Secretary of the Brethren in Christ Church. Citing the seeming paradox of purpose in the first chapter of the letter to the Philippian Church—"For to me to live is Christ and to die is gain"—Dr. Climenhaga pointed up the human concept as a paradox in comparison with the transformation of purpose that occurs when "man's path is crossed by the path of Christ." Because of that transformation the paradox of a question mark changes into a tremendous exclamation point. That transformation directed our brother "to live for Jesus Christ above everything else. And to be in the service of the brotherhood of which he was a part . . . It is a paradox of rejoicing that for this span of time we have been so blessed that God gave us the ministry of a man such as this. By it too, we are challenged in this day so that in our lives and in our shadows we too will be able to say, For me to live is Christ and to die is gain!"

### JOHN E. ZERCHER TRIBUTE

We pay tribute to John Zercher for more than thirty years of service to the Publication Board;

1. As a member and officer of the Board.
2. As an employee of the Board—Publishing Agent and Manager of Evangel Press.
3. As Editor of the Evangelical Visitor and General Editor of publications.

He brought to this role a unique combination of skills:

- The business man's concern for financial integrity;
- The scholar's devotion to truth and accuracy;
- The pastor's love and compassion for the lost sheep;
- The parent's love for children;
- The teacher's devotion to nurture;
- The churchman's respect for heritage;
- The theologian's capacity to explain and proclaim;
- The writer's skill with language.

The concise editorials of this versatile brother, raised disturbing questions, stimulated appreciation for a unique heritage, identified the enticements of our culture, pointed the way to a vital relationship with God. We will miss the wisdom of his counsel, the skillful articulation of a vision for service with printers ink, the warmth of personal friendship for more than forty years. Memories of this beloved brother bless and burn.

### Supplemental Information

Inquiries have been received concerning memorial contributions. The consensus supported by the family is that memorial consideration should focus on and be devoted to a cause that honors God. Brother Zercher took particular interest in promoting and supporting the training of ministers for the Brethren in Christ Church. Therefore memorial fund contributions will be channeled through the Committee on Ministerial Training, Alden M. Long, Secretary, Messiah College, Grantham, Pa. 17027, identified as a memorial contribution for John E. Zercher.

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A later issue of the Evangelical Visitor is being planned as a memorial tribute to the life and work of John E. Zercher.



### Evangelism Indeed

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spiritual gifts. The charismatic nature of the church is nothing more than an extension of the fact of salvation by grace alone to the areas of the church's ministry and witness.

The congregation concerned to develop an evangelistic lifestyle will therefore give attention to the matter of spiritual gifts. It will be concerned to identify those with the gift of evangelism so that the evangelistic witness of the church can be extended. And it will be concerned with the exercise of other gifts as well, understanding that it is the proper functioning of all the gifts together which allows the church to become the growing, functioning body described in 1 Corinthians 12-14, Romans 12:6-8, and Ephesians 4:11-16.

### Stirring up the gift

How can the congregation round out this dimension of its evangelistic lifestyle? Here are some suggestions:

The church should understand what the Bible teaches concerning the gifts of the Spirit. Therefore solid biblical teaching in this area is important.

Expect God to awaken various gifts in the congregation, and watch for these. Look for sparks of interest or initiative which may indicate spiritual gifts.

Those who appear to have evangelistic gifts should be encouraged and trained to use their gifts effectively. This will include helping such persons to understand their gifts, giving them training and freeing them from other responsibilities so they can concentrate on the gift-ministry God has given them.

The congregation should be alert to providing partial or full-time economic support for people with demonstrated gift ministries. If the congregation em-

ploys anyone full-time or part-time, it should be those whose ministries have become so crucial to the life and witness of the congregation that the church decides to provide for the full-time exercise of these ministries. Such forms of service may be pastoral, evangelistic, missionary, social, or of other varieties, depending on the life and needs of the particular congregation. The point is that the church should put its resources behind the ministries which are most crucial to its life.

### The fullness of Christ

6. *Conversion begins a lifelong process of spiritual growth, discipleship, and sanctification toward the restoration of the image of God in the believer.*

Biblically based evangelism does not focus exclusively on the death and resurrection of Jesus Christ. Rather, it sets these crucial events in the context of Jesus' earthly life and of his present reign. As Paul says in Colossians, God "has rescued us from the dominion of darkness and brought us into the kingdom (or reign) of the Son he loves, in whom we have redemption, the forgiveness of sins . . . For God was pleased to have all his fullness dwell in him, and through him to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood, shed on the cross" (Col. 1:13-14, 19-20).

In this passage, Paul goes on to say that God wills "to present you holy in his sight, without blemish and free from accusation" (Col. 1:22). So he says, "We proclaim him [Christ], admonishing and teaching everyone with all wisdom, so that we may present everyone perfect in Christ" (Col. 1:28). As "in Christ all the fullness of the Deity lives in bodily form," so "you have been given fullness in Christ, who is the head over every power and

authority" (Col. 2:9).

Focusing on Jesus' life and reign, as well as his death and resurrection, we see that God's concern is not only to rescue us from hell or redeem us for heaven. Rather, it is to recreate within us, and in the life of the congregation, "the fullness of Christ." It is to restore the image of God in our lives and in our relationships. Bringing all creation to harmony and order under the headship of Christ begins through bringing all believers to harmony and Christ-likeness through the discipline and sanctifying work of the Spirit of Christ in the church.

### Evangelism is a beginning

The lifestyle implication for the congregation here is that evangelism is never an end only, but always a beginning. Or rather, it is part of a continuing cycle of life and growth in the body of Christ.<sup>6</sup> Therefore the congregation must be as concerned with those processes and structures in the body which bring spiritual growth and maturity as it is with the work of evangelism itself.

We see something of a three-step process here. Individual persons must be brought to the lordship of Christ, *so that* the church can grow up into Christ, experience his fullness, and acknowledge his reign, *so that* the church can grow up into Christ, experience his fullness, and acknowledge his reign, *so that* the whole creation can be freed from its bondage to decay and be set free in joyful subservience to the God of the universe. So we keep our eyes on the larger goal, and we join evangelism to the larger work of acknowledging Christ's lordship in every area of society and culture.

<sup>5</sup>See David Jackson, *Coming Together* (Minneapolis: Bethany Fellowship, 1978)

<sup>6</sup>See Snyder, *The Community of the King*, pp. 121ff.